Conditions pillars and obligations of prayers

Muhammad ibn Abd Al-Wahhab

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شروط الصلاة وأركانها وواجباتها

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Index

Index ____ *3*

Translator introduction ____ *4*

There are nine conditions for prayer ____ *5*

The first condition: Islam and its opposite is disbelief. ____ **5**

The second condition: Sanity and its opposite is insanity. ____ **6**

The third: the age of discernment and its opposite is childhood: reaching seven years of age. ____ **6**

The fourth condition: removing ritual impurity (hadath), which is the well-known ablution, the cause of which is ritual impurity. ____ **6**

The fifth condition: Removing impurity from three things: the body, clothing, and the place where it is performed. ____ **8**

The sixth condition: Covering Aleawra. ____ **8**

The seventh condition: the commencement of the time. ____ **8**

The eighth condition: Facing the qiblah. ____ **9**

The ninth condition: Intention, and its location is the heart, and verbalizing it is an innovation. ____ **9**

The fourteen pillars of prayer ____ *10*

The first pillar: Standing when able. ____ **10**

The second: The opening takbir. ____ **10**

The third is Reciting Al-Fatihah is a pillar in every rak'ah (unit) ____ **11**

Bowing, rising from it, prostrating on the seven limbs, rising from it, and sitting between the two prostrations. ____ **13**

And tranquility in all actions, and the order between the pillars. ____ **13**

The final tashahhud is a pillar. ____ **14**

The obligations of prayers ____ *16*

Final words ____ *16*

Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**Conditions, pillars and obligations of prayers**) by (**Muhammad ibn Abd al-Wahhab**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

There are nine conditions for prayer

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

There are nine conditions for prayer:

1- **Islam**
2- **Sanity**
3- **Discernment**
4- **Removal of ritual impurity**
5- **Removal of impurity**
6- **Covering aleawra**[1]
7- **The beginning of the time for prayer**
8- **Facing the qiblah**
9- **Intention.**

The first condition: Islam and its opposite is disbelief.[2]

The actions of a disbeliever are rejected, even if they perform any action. The evidence for this is the Almighty's statement:

﴿مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ﴾

"It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally." [At-Tawbah: 17]

[1] Awrat is different from men to women [Refer to the fatwas of the leading scholars on the issue, such as Ibn Uthaymeen, Ibn Baz, Al-Albani, and others.]:

- Men: do not differ during or outside of prayer. Rather, in all cases, they are between the navel and the knee.
- Women:
  - In prayers: All of her body except for the face and hands
  - Outside prayers: It is a point of disagreement among scholars. Some of them consider it to be what is between the navel and the knee, and some of them consider it to be everything other than what is usually shown during work, such as the face, head, hands, and feet. It is forbidden for her to uncover her chest, breasts, and the like in front of him, and it is forbidden for her mahrams, such as her father, to see these parts of her, even if it is without desire or enjoyment.

[2] In the manuscript there is an addition: "Prayer is not accepted except from a Muslim, and the evidence for that is the Almighty's saying: "And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers."

And the Almighty's statement:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا﴾

“And We will regard what they have done of deeds and make them as dust dispersed.” [Al-Furqan: 23]

The second condition: Sanity and its opposite is insanity.

The pen is lifted from the insane person until he recovers. The evidence for this is the hadith: **“The pen has been lifted from three: the sleeper until he awakens the insane until he recovers and the child until he reaches puberty”.**[3]

The third: the age of discernment and its opposite is childhood: reaching seven years of age.

Then he is commanded to pray, based on the saying of the Prophet, may Allah bless him and grant him peace: **“Command your children to pray at the age of seven, and beat them for it at ten, and separate them in their beds.”**[4]

The fourth condition: removing ritual impurity (hadath), which is the well-known ablution, the cause of which is ritual impurity.

Its conditions [ablution] are ten:

1- **Islam,**
2- **Sanity**
3- **Discernment**
4- **Intention**
5- **And maintaining its ruling (i.e., not intending to interrupt it until purification is complete),**
6- **The cessation of the cause, istinja'[5] or istiimar'[6] before it**
7- **The purity of water**
8- **Its permissibility**
9- **Removing anything**
10- **And the beginning of the time for the obligatory ablution.**

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[3] Narrated by Ahmad in his Musnad, Abu Dawood, Al-Nasa’i and Ibn Majah
[4] It was narrated by Al-Hakim with similar wording, and it was narrated by Imam Ahmad in Al-Musnad and Abu Dawud in his Sunan.
[5] Istinja' is the removal of excrement from the genitals (the front and back passages) with pure water,
[6] istijmar is the removal of excrement from the genitals with stones or other pure items, such as tissues.

<u>As for its obligatory acts, they are six:</u>

1- **Washing the face, including rinsing the mouth and nose, the length of which extends from the hairline to the chin and the width of which extends to the branches of the ears**
2- **Washing the hands up to the elbows**
3- **Wiping the entire head, including the ears**
4- **Washing the feet up to the ankles**
5- **Order**
6- **And continuity.**

The evidence is the Almighty's statement:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.” [Al-Maidah: 6]

The evidence for the order is the hadith: **"Begin with what Allah began with"**[7].

The evidence for continuity is the hadith of the person who had a spot on his foot, from the Prophet (peace and blessings be upon him): **When he saw a man with a spot on his foot the size of a dirham that had not been reached by water, he ordered him to repeat the prayer.**

It is obligatory to say Bismillah along with the remembrance of Allah[8].

<u>And its nullifiers are eight:</u>

1- **Discharge from the two passages,**
2- **Indecent and impure discharge from the body,**[9]
3- **Loss of reason,**

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[7] Al-Nasa’i narrated it in his Sunan al-Kabir with this wording. Muslim narrated it as “I begin” with the wording of the hadith. Ahmad and others narrated it with the wording “we begin” with the letter “nun.”
[8] In the manuscript, this sentence is presented after the phrase “and continuity.”
[9] The manuscript phrase: “And what comes out of the rest of the body if it is obscene.”

4- **Touching a woman with lust,**
5- **Touching the private parts with the hand, 3 whether in the male/female privates or the anus,**
6- **Eating the meat of camels,**
7- **Washing the dead,**
8- **And apostasy from Islam. May Allah protect us from that.**

The fifth condition: Removing impurity from three things: the body, clothing, and the place where it is performed.

The evidence is the Almighty's statement:

﴿وَثِيَابَكَ فَطَهِّرْ﴾

“And your clothing purify” [Al-Mudadaththir: 4]

The sixth condition: Covering Aleawra.

The scholars unanimously agree that the prayer of one who prays naked, even if he is able, is invalid. The extent of a man's aleawra is from the navel to the knee, and so is the case for a slave woman, and the entirety of a free woman is private except for her face.[10]

The evidence is the Almighty's statement:

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾

“O children of Adam, take your adornment at every masjid,” [Al-Araf: 31]Meaning at every prayer.

The seventh condition: the commencement of the time.

The evidence from the Sunnah is the hadith of Gabriel, peace be upon him: **“He led the Prophet, may Allah bless him and grant him peace, in prayer at the beginning of the time and at the end of it, saying: ‘O Muhammad, prayer is between these two times.’”**

And the Almighty says:

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾

“Indeed, prayer has been decreed upon the believers a decree of specified times.” [An-Nisa: 103] That is, it is imposed at specified times.

[10] **In the manuscript there is an addition of "in prayer"**

The evidence for the specified times is the Almighty's saying:

﴿أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَىٰ غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا﴾

"Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed." [Al-Isra: 78]

The eighth condition: Facing the qiblah.

The evidence is the Almighty's saying:

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾

"We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]." [Al-Baqarah: 144]

The ninth condition: Intention, and its location is the heart, and verbalizing it is an innovation.

The evidence is: Hadith:[11] "Actions are but by intentions, and each person will have but what he intended."[12]

[11] **In the manuscript: Addition [narrated by Omar, who said: The Messenger of Allah, may Allah bless him and grant him peace, said]**

[12] **Al-Bukhari: The Beginning of Revelation (1), Muslim: The Emirate (1907), Al-Tirmidhi: The Virtues of Jihad (1647), Al-Nasa'i: Purity (75), Divorce (3437), Faith and Vows (3794), Abu Dawood: Divorce (2201), Ibn Majah: Asceticism (4227), and Ahmad (25/1, 43/1).**

The fourteen pillars of prayer

The pillars of prayer are fourteen:

1- **Standing when able**
2- **The opening takbir**
3- **Reciting Al-Fatihah**
4- **Bowing**
5- **And rising from bowing**
6- **Prostrating on the seven limbs**
7- **And rising from it**
8- **Sitting between the two prostrations**
9- **Remaining calm throughout all the pillars**
10- **Order**
11- **And the final tashahhud**
12- **Sitting for it**
13- **Sending blessings upon the Prophet (peace and blessings be upon him)**
14- **And the two salutations.**

The first pillar: Standing when able.

The evidence is the Almighty's saying:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾

“Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.” [Al-Baqarah: 238]

The second: The opening takbir.

The evidence is the hadith: **"Its prohibition is takbir (saying Allahu Akbar), and its permission is taslim (saying the taslim)."**[13].

After that, the opening supplication—which is a Sunnah—is to say: **"Glory be to You, O Allah, and praise be to You, and blessed be Your name, and exalted be Your majesty, and there is no god but You."**

[13] **Al-Tirmidhi: Purification (3), Ibn Majah: Purification and its Sunnahs (275), Ahmad (123/1, 129/1), and Al-Darimi: Purification (687).**

The meaning of **"Glory be to You, O Allah"** is: I glorify You with the glorification befitting Your majesty.

"And praise be to You" means I praise You.

"And blessed be Your name" means blessings are attained by remembering You[14].

"And exalted be Your majesty" means: Great is Your greatness.[15]

"And there is no god but You": meaning there is no diety on earth or in heaven worthy of worship in truth except You, O Allah.

"I seek refuge in Allah from Satan, the accursed." Meaning: "I seek refuge" I seek protection, shelter, and protection in You, O Allah. "From Satan, the accursed[16]" The banished one, the one who is far removed from the mercy of Allah 6" "He will not harm me in my religion or in my worldly life.

The third is Reciting Al-Fatihah is a pillar in every rak'ah (unit)

As in the hadith: **"There is no prayer for the one who does not recite Al-Fatihah,"[17]** which is the Mother of the Qur'an.

"In the Name of Allah, the Most Gracious, the Most Merciful" A blessing and a request for help.

"Praise be to Allah" "Praise" is praise, and the definite article refers to the comprehensiveness of all praiseworthy things. As for beauty that is not due to Him, such as beauty and the like, praising Him for it is called praise, not thanking.

"Lord of the Worlds" "The Lord" is the One worshipped, the Creator, the Provider, the Owner, the Disposer of affairs, and the One who nurtures all creation with blessings. "The Worlds" means everything other than Allah is a creation, and He is the Lord of all.

"The Most Gracious" is a general mercy for all creation.

"The Most Merciful" is a mercy specific to the believers[18]. The evidence for this is the Almighty's statement:

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

[14] **In the manuscript: "It is not attained except by mentioning you."**
[15] **In the manuscript: "May your status be elevated and your position be great."**
[16] **In the manuscript "About this accursed devil"**
[17] **Al-Bukhari: The Call to Prayer (756), Muslim: Prayer (394), Al-Tirmidhi: Prayer (247), Al-Nasa'i: The Opening (910, 911), Abu Dawud: Prayer (822), Ibn Majah: Establishing Prayer and the Sunnah in It (837), Ahmad (5/313, 5/316, 5/321), and Al-Darimi: Prayer (1242).**
[18] **In the manuscript "for all, believers."**

"And ever is He, to the believers, Merciful." [Al-Ahzab: 43]

“Sovereign of the day of recompense” The Day of Recompense and Reckoning, the day on which everyone will be rewarded for their deeds, whether good, then good, and whether evil, then evil.

The evidence is the Almighty's statement:

﴿وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ﴾

“And what can make you know what is the Day of Recompense? Then, what can make you know what is the Day of Recompense? It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah.” [Al-Infitar: 17-19]

And the hadith of the Prophet (peace and blessings be upon him) states: **"The intelligent person is he who disciplines himself and works for the hereafter, and the weak person is he who follows his desires and hopes for his own desires from Allah."**[19]

“It is You we worship” means we worship none but You. This is a covenant between the servant and his Lord that he will worship none but Him.

“and You we ask for help” is a covenant between the servant and his Lord that he will not seek help from anyone other than Allah.

“Guide us to the straight path” the meaning of "guide us," is: to guide us, direct us and make us steadfast, "The path" refers to Islam. Some say it refers to the Messenger, and others say it refers to the Qur'an. All are true. And "straight" is that which has no crookedness.

“The path of those upon whom You have bestowed favor” is the path of those upon whom You have bestowed favor. The evidence for this is the Almighty's saying:

﴿وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

“And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.” [An-Nisa: 69]

“not of those who have evoked [Your]anger ” are the Jews, who possess knowledge but do not act upon it. You ask Allah to keep you away from their path.

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[19] **Narrated by Ahmad, Al-Tirmidhi, Ibn Majah, and Al-Hakim, who authenticated it.**

“or of those who are astray” They are the Christians, who worship Allah out of ignorance and misguidance. You ask Allah to keep you away from their path. The evidence of those who have gone astray is the Almighty’s statement:

﴿قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا أُولَـٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا﴾

“Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work." Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance.” [Al-Kahf: 105]

And the hadith from him, may Allah bless him and grant him peace, **“You will follow the ways of those who came before you, step by step, to the point that if they entered the hole of a lizard, you would enter it.” They said: O Messenger of Allah, the Jews and the Christians? He said: “Whom else?”** Narrated by Al-Bukhari and Muslim.

The second hadith: **“The Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation will split into seventy-three sects, all of which will be in Hellfire except one.” We said: “Who are they, O Messenger of Allah?” He said: “Whoever is like what I and my companions are.”**[20]

Bowing, rising from it, prostrating on the seven limbs, rising from it, and sitting between the two prostrations.

The evidence is the Almighty's statement:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا﴾

“O you who have believed, bow and prostrate” [Al-Hajj: 77]

And the hadith from him, may Allah bless him and grant him peace: **"I have been commanded to prostrate on seven bones**[21]**."**[22]

And tranquility in all actions, and the order between the pillars.[23]

The evidence is the hadith of the one who did wrong: On the authority of Abu Hurayrah, who said: **"While we were sitting with the Prophet, may Allah bless him and grant him peace, a**

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[20] Narrated by the four, and Al-Tirmidhi said: It is good and authentic.
[21] The seven bones are: the forehead, the hands, 1 the knees, and the extremities of the feet
[22] It was narrated by Al-Bukhari and Muslim.
[23] In the manuscript, the order is presented before the tranquility.

man entered and prayed. Then he stood up and greeted the Prophet, may Allah bless him and grant him peace. He said: 'Go back and pray, for you have not prayed.' He did it three times, then said: 'By Him who sent you as a prophet with the truth, I do not know how to do any better. Teach me.' The Prophet, may Allah bless him and grant him peace, said to him: 'When you stand for prayer, say Allahu Akbar, then recite whatever you can of the Qur'an, then bow until you are tranquil in bowing, then rise until you are standing upright. Then prostrate until you are tranquil in prostration, then rise until you are tranquil in sitting. Then do this throughout your prayer."[24]

The final tashahhud is a pillar.

It is obligatory, as in the hadith of Ibn Mas'ud (who said: **"Before the tashahhud was made obligatory upon us, we used to say: 'Peace be upon Allah from His servants, peace be upon Gabriel and Michael.'"[25] And the Prophet (peace and blessings be upon him) said: "Do not say: 'Peace be upon Allah' from His servants, for Allah is peace.'[26] Rather, say: All greetings of humility are for Allah, and all prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and His Messenger.'**[27]

The meaning of **"greetings"** is all expressions of glorification of Allah, both in terms of ownership and entitlement, such as bowing, bowing, prostration, remaining, and permanence. Everything with which the Lord of the Worlds is glorified belongs to Allah. Whoever directs any of it to other than Allah is a polytheist and a disbeliever.

"Prayers" means all supplications, and it has also been said that it refers to the five daily prayers.

"And goodness for Allah." Allah is good and accepts only good words and deeds.

"Peace be upon you, O Prophet, and the mercy and blessings of Allah": You are praying for the safety of the Prophet (peace and blessings be upon him). And mercy and blessings [28]. And the one who is called upon is what is called upon along with Allah.

And **"Peace be upon us and upon the righteous slaves of Allah"**: Greet yourself and every righteous servant in heaven and earth.

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[24] Authentic hadith: Narrated by Al-Bukhari, Muslim and others.
[25] Al-Nisa'i: Forgetfulness (1277).
[26] In the manuscript there is an addition: "And from him peace."
[27] Narrated by Al-Bukhari in his Sahih.
[28] In the manuscript there is an addition of "and raising the degree."

"Peace" is a supplication, and **"the righteous"** are supplicated to, but they are not called upon along with Allah.

“I bear witness that there is none worthy of worship but Allah and I bear witness that Muhammad is His servant and Messenger": The testimony of certainty bears witness that no one is truly worshipped on earth or in heaven except Allah, and the testimony that Muhammad is the Messenger of Allah, that he is a servant who is not to be worshipped, and a Messenger who is not to be denied, but rather is obeyed and followed, honored by Allah with servitude."

The evidence is the Almighty's saying:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

“Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner –“[Al-Furqan: 1]

"O Allah, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham. Indeed, You are Praiseworthy.": Prayer from Allah is His praise of His servant in the highest assembly.

As Al-Bukhari narrated in his Sahih on the authority of Abu Al-Aaliyah, who said: “**The prayer of Allah is His praise of His servant in the highest assembly”.**

It was also said: Mercy. The correct meaning is the first.

Among the angels is seeking forgiveness, and among humans is supplication.

“Bless” and what follows it are Sunnahs of sayings [and actions].

The obligations of prayers

The obligatory acts are eight:

1- **All takbirs except the opening takbir.**
2- **Saying "Subhana Rabbiy al-Azim" (Glory be to my Lord, the Almighty) in bowing (ruku').**
3- **Saying "Sami'a Allahu liman hamidah" (Allah hears those who praise Him) for the imam and the person praying alone.**
4- **Saying "Rabbana wa laka al-hamd" (Our Lord, to You be praise) for everyone.**
5- **Saying "Subhana Rabbiy al-A'la" (Glory be to my Lord, the Most High) in prostration.**
6- **Saying "Rabbi ighfir li" (My Lord, forgive me) between the two prostrations.**
7- **The first tashahhud (testimony of faith)**
8- **And sitting for it.**

Final words

The pillars of prayers:

- Are those that are omitted intentionally or inadvertently, the prayer is invalidated by omitting them.

Obligatory acts of prayers:

- If any of them are omitted intentionally, the prayer is invalidated by omitting them,
- Inadvertently, the prostration of forgetfulness can make up for it.

And Allah knows best.